2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

Chapter XI

ECONOMIC LIFE

Land Tenure

178 The extension of European settlement and control in South Africa and the resultant breakdown in the tribal organization of the
423 Hottentots have had as one of their first consequences the fact that independent tribal possession of land among the latter has long ceased to exist. At the present time the vast majority of the Hottentots are scattered far and wide over the country, without any definite tribal allegiance at all, still less with any definite tribal territory. It is only quite recently that reserves have at last been set aside in South-West Africa for the remnants of certain tribes such as the Berseba Hottentots, the Bondelswarts, and the Swartbooi. But the system of land tenure prevailing here can hardly be regarded as identical with that which existed when the tribes were still independent and living under their own culture. In the first place, these reserves are under the control of the European administration, and then also the Hottentots have changed profoundly in many of their habits and ideas, as a result of long intercourse with the Europeans, and some of them have even taken in a small way to agriculture. It is necessary, therefore, to refer to the descriptions of the earlier writers in order to learn what were the laws and customs of the Hottentots regarding the tenure of land before they were so greatly affected by the influences of white civilization.

423 The Hottentots in their old form of life derived the bulk of their
619 subsistence partly from their flocks and herds, partly from the products
166 of the chase. Land, therefore, was of value to them chiefly as pasture and hunting ground. It is clear from the accounts of the early Dutch and other travellers that every Hottentot tribe in the Cape had its own territory, into which strangers might not intrude for hunting or pasture without first obtaining permission. There is, however, no concrete information as to the demarcation and control of these territories. The reading of history shows that the Hottentot tribes moved about freely over the country in search of pasture, and the boundaries between the different tribes, as far as can be ascertained,

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

do not seem to have been at all clearly defined. It appears rather that in the early days of the Dutch settlement the different Hottentot tribes were situated far apart, each tribe forming certain centres round which it migrated, and claiming as its territory all the land where its members were accustomed to graze their herds or to live. But the right to this land existed only as long as no stronger community disputed it. From the earliest historical times fights for pasture lands are recorded as occurring among the Hottentots, the inevitable result being that a dispossessed tribe would have to move on to new lands. In any case the pasturing of their cattle in a country so subject to long droughts as South Africa undoubtedly occasioned continual and sometimes even extensive movements, so that anything in the nature of rigidly-defined tribal areas probably did not exist.[1]

In South-West Africa, where grass is more easily found than water, stress was laid particularly on the possession of waterholes, and little care was otherwise taken to define the boundaries between the different tribes more clearly. Different fountains or pools in the country were always thought of as belonging to certain specific tribes. This, Mrs. Hoernlé points out, did not mean that other people could not use the water, but that one tribe had a prior claim to it, established by habit, and had the right to expect that members of any other tribe intending to camp there for a long time would ask permission to do so. She quotes in this connection an old document in which the chief of the Rooi Natie complains that the Berseba Hottentots have taken possession of one of his waterholes. He gives them permission to stay, but states firmly that this does not mean he gives over the fountain to them. "The water is my water," he says again and again.[2]

With the coming of the Orlams from the south and the pressure of the OvaHerero advancing from the north, territorial disputes in Great Namaqualand became more frequent, and increasing emphasis was laid on the recognition of tribal boundaries. Intrusion was not readily allowed, but, on the contrary, deeply resented. If a tribe wished to move into the territory of another, application had first to be made to the chief of the resident tribe. If the two were on friendly terms, permission might be given freely; but if relations were not too good, a tribute was generally demanded as acknowledgment of the resident

[1] Cf. Stow, *Native Races*, 238 *sqq.*; Godée-Molsbergen, *Reizen in de Kaap in de Hollandsche Tijd*, vols. i and ii *passim*.

[2] "Social Organization of the Nama," 6. The document referred to is published in *Berichte der Rheinischen Mission*, 1854, p. 155.

8: Dapper Q-4 (no date) 1933

FX13 Hottentot FX13

In the same year thirteen volunteers were again sent out for the same purpose.[44] They set out on the 14th November, and on the 13th February in the following year twelve of them returned, for one was unfortunately mutilated and killed by an elephant. They reported that they had been over a hundred miles inland, without being able to find any Namaquas; but that, near where the Namaquas had camped the previous year, they had come across a settlement of the Hottentots named Great Karichuriquas, who told them that the Namaquas had trekked very far inland, and that there was no chance this year of reaching them. Both this and the previous expedition for gold thus turned out to be fruitless.

The Namaquas, according to the discoveries of our countrymen,[45] are people of big stature, not far from gigantic; strong in numbers, and with many children. They own many goats, of the same appearance as here in Holland, as well as sheep, which they barter from the Brygoudys, who have them in thousands.[46] There also many large gourds are found growing wild, in which they store their milk.

The women are beautifully formed and with well-proportioned limbs. They all go with dressed animal skins fastened round the body, although not so greasy as at the Cape. These skins are decorated with many Cambayan glass beads, bartered for cattle from the Portuguese far inland in the districts of Monomotapa, Kortada, Bellugarins, etc.[47] The men bind a plate, very artistically made of

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great deal whisperingly before they gave it" (D., March 11, 1661). Van Meerhoff simply says: "Towards evening the king's son brought us another sheep and a young goat, which we were obliged to accept." It is evident from van Riebeeck's statement that none of the Cape Hottenots at this time possessed goats. The Naman obtained their goats (not their sheep, as stated by Dapper) through barter with the BaThlaping, a Chwana (Bantu) tribe, whom they called Birina (Biriqua, Briqua, Bryckje, etc.), i.e. goat people (from biri-, goat).

47) In the "Instructions" drawn up for the party which left for "Monomotapa" on Nov. 11, 1660, under Jan Danckerts occur the names: "Cortado, on the river Infante, situated about 40 Dutch miles from the sea shore, and about 110 in a north-easterly direction overland from this . . . thence, further N by E, about 40 miles further, is situated, besides other places on either side, a town named Belugaris, on the river St. Lucia" (D., *ut cit.*). The idea that the Namaqua traded with the Portuguese was suggested to van Riebeeck by a message from the chief of the Great Charichuriqua sent through Meerhoff (D., April 23, 1661); there is no concrete evidence to support it. *Cambay*, the chief town of the State of Cambay, province of Gujárat, Bombay Presidency, was in the 17th century a noted centre for the manufacture of agate cups, beads, etc.

11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

For fully fifteen years, the Links continued to occupy the Saltpan and the country around. This relative stability of their occupation was in a large measure due to the establishment of a Mission Station near the Saltpan by the Berlin Missionary Society.

Saron—that was its name—was founded in June, 1847, by Johann Schmidt, who discovered a large field opening up to his activities. Besides the kraals of the BaMairi—a branch of the Batlaping under Matlabane—the Links themselves were estimated to number at that time 1,600.[15] This large population lived in important but scattered groups under their separate captains. At Saron itself, Gert Hareip, a tall, imposing old man of over ninety years of age and his son, also named Gert, ruled.[16] Further to the east, along the Bamboes Spruit, a northern tributary of the Vaal River, was another numerous section of the tribe under Oerson,[17] and to the south of the Vaal River, near its junction with the Vet River, some more kraals, possibly under Hermanus Links.

To hold together such large and widely-flung numbers of Korana in whom the peculiar conditions of their economic life,—a purely pastoral one—and in a dry country of poor pastures, had ingrained, for centuries, the necessity of nomadic habits, was the great and pressing problem of the Mission. The letters and reports of Johann Schmidt to[18] the parent Society in Berlin are a long and woeful tale of his pathetic efforts in the struggle to keep them near the Word of God. On one occasion, when he had absented himself for a few days to visit his colleague, Rev. Ross, he found on his return all the little rush-mat huts packed away and the station nearly deserted.[19]

Old Hareip, in the characteristic Korana manner, within three years, had wandered eighteen times for distances varying from half a mile to three miles from the station.[20] He was obdurate to the good words of Schmidt and had become inimical to the teaching of Christianity among his people.

Nor were the century-old habits of a wandering life the only difficulty. A war or rather a cattle-lifting raid of the Links against the

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15 B. M. J. 1848, p. 36-37.
16 B. M. B. 1853, p. 80.
17 B. M. B. 1853, p. 81.
18 B. M. B. years 1848-1854.
19 B. M. B. 1850, p. 202
20 B. M. B. 1853, p. 84.